ELISHA

HIS LAMENTATION,

For his Owne, and all ISRAELS losse, in ELIJAH.

The subiect of a Sermon, preached at the Funeralls of the Right Worshipfull Sir ANTHONY ROVS, *late of Halton in Cornwall,* KNIGHT.

By Charles Fitz-Geffry.

Augustin. Confess. lib. 10. cap. 37.
Si bonæ vitæ bonorumq; operum comes, & solet, & debet esse laudatio, tàm comitatum eius quàm ipsam bonam vitam deseri non oportet.

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BRITISH
MUSEUM

TO THE RIGHT

Worſhipfull, my worthy Patron WILLIAM ROVS, of *Halton*, *Eſquire*: Grace, Mercy, and Peace be multiplied.

* * *

SIR,

GRatulation, *though it come ſomewhat late, findeth acceptance, at leaſt eſcapeth check; but Lamentation, not ſo: Untimely comforting, makes the Wound of Sorrow to bleed afreſh; which Time (Griefes beſt Chirurgeon) had almoſt cloſed. When the* Ilian *Embaſſadours came ſomewhat late to*

Sera gratulatio reprehendi non ſolet. *Cic. ep. 7. l. 2.* Nam cùm longa dies ſedauit vulnera mentis Intempeſtiuè qui mouet, ille nouat.

Suetan. in Tiber. c. 52.

comfort Tiberius *for the death of his ſonne* Druſus, *the old Fox deriding their ſlow officiouſneſſe, anſwered, That he likewiſe condoled their caſe, in looſing their worthy Citizen* Hector, *who died aboue a thouſand yeares before. Better entertainement doth* Elisha *his* Lamentation *hope for at your hand, though it haue layen buried now a yeare in my Deske, ſince the Funeralls of your Religious Grandfather. I hoped to haue ſent forth with him that other* Starre *of our Weſt, whom God remoued from vs but foure daies before him. But failing of that hope for the preſent, I now premiſe this, to make way for the other, and for ſome more to ſucceed ſhortly, if God grant life and leiſure. I deſire ſo to preſerue the memorie of the Dead, as that I may alſo edifie the Liuing: this is mine eſpeciall ayme, in publiſhing this poore Sermon.*

M. Carew of Antony.

Accept, I beſeech you, this Glaſſe of your worthy Grandfather; and as you ſupply his want to my poore ſelfe, in continuing his kindneſſe; ſo it is expected, that you make his loſſe more tolerable to Vs all, in expreſſing his Vertues, eſpecially his Pietie: without which, other

Ver-

Vertues either are not, or ſhine not, or are but Gloe-Wormes, or ſhining ſinnes. More is expected of you, then of other Heires. In others we ſeeke but for the Father; in you, we looke for both a Father and a Grandfather; as Paul *expected in* Timothie *the Faith, which was found in his Grandmother and Mother. A fairer Patrimonie they could not leaue you, then the preſident of their Vertues. Better examples you can hardly finde, then they haue left you: Your Match into a worthy Houſe (the wealthieſt of the Weſt) cannot ſo much aduance you, as an emulation to match (if not exceed) the worth of your owne Houſe, and an endeuor that their Endowments may not die, while you doe liue. And that you may long liue, and they in you, to Gods glory, the benefit of his Church, and comfort of your Countrey; prayeth, and will pray while he liueth, He who remayneth*

Splendida peccata. *Auguſtin.*

2. *Tim.* 1. 5.

Sir *Richard Robarts*, Knight and Baronet.

Your Worſhips in all Chriſtian loue and dutie,

CHARLES FITZ-GEFFRY.

BRITISH MUSEUM

ELISHA HIS LAMENTATION.

2. KING. 2. 12.

My Father, my Father! the Chariot of Iſrael, and the Horſe-men thereof!

ELISHA his complaint at the parture or rapture of *Elijah* from him into Heauen, conſiſting of,

Firſt, A Pathetical exclamation, *My Father, my Father!*

Secondly, A plauſible Acclamation, *The Chariot of Iſrael, and the Horſe-men thereof.*

The firſt ſheweth *Eliſha* his affection to *Elijah*, *My Father, my Father!* The ſecond, *Elijah* his

protection of Iſrael, *The Chariot of Iſrael, and the Horſe-men thereof.* The firſt, What *Eliiah* was to *Eliſha* in particular, A Father, yea, a double Father, *My Father, my Father!* The ſecond, What he was to all Iſrael in generall, *The Chariot of Iſrael, and the Horſe-men thereof.* In both, *Eliſha* lamenteth in one *Eliiah*, a double loſſe: firſt, his owne priuate loſſe, he loſt in him a Father, *My Father, my Father!* Secondly, the publike loſſe of all Iſrael, they loſt in him an Armie Royall, *The Chariot of Iſrael, and the Horſe-men thereof.*

1. *Damnum priuatum.*
2. *Damnum publicum.*

I begin with the former, the Patheticall exclamation, wherein are three branches obſerueable.

The { 1. Appellation, *Father.*
2. Appropriation, *My Father.*
3. Iteration, or Ingemination, *My Father, my Father.*

For the firſt of theſe, the Appellation, I need not ſhew you how diuerſly the word, *Father*, is vſed in Scripture, but how it is properly to bee vnderſtood in this place. You know that there are Fathers by

Firſt, Nature, as *Abraham* was to *Iſaac*, and *Iſaac* to *Iacob.*

Secondly, Age, as thoſe who haue the aduantage of vs in yeares, *Rebuke not an Elder, but exhort him as a Father.*

Thirdly, Office, as * Magiſtrates, [a] Miniſters, [b] Maſters, [c] Tutors, [d] Teachers, and generally all Superiours.

1. *Tim.* 5. 1.
* *Iſai.* 49. 23.
a *Pro.* 4. 1. 1. *Theſ.* 2. 7. 1. *Cor.* 4. 15.
b 2. *King.* 3. 15.
c 1. *Tim.* 1. 2. *Tit.* 1. 4.
d *Gen.* 4. 20, 21.

Fourthly,

Fourthly, Affection and kindneſſe, as our [e] Fauourers, Benefactors, and Protectors.

e *Gen.45.8. Iob 29.16. Pſal.68.5.*

In the three later regards is *Eliiah* here ſtiled by *Eliſha*, *Father*; in regard of Age, for he was his elder; in regard of Office, for hee was his Maſter, and (as it were) his Tutor; in regard of Affection, for (vnder God) he was his eſpeciall Benefactor and Protector; ſo that the very Appellation, *Father*, as it is here vſed, is Doctrinall, for it teacheth vs, that

Doct. 1.

Superiours ought to beare themſelues as Fathers towards their Inferiours.

Men of eminence and authoritie in Church and Common-wealth, ought to bee as Fathers to thoſe who are vnder their charge. They ought to bee ſo, becauſe they are ſo called. God and Man, Grace and Nature, haue agreed to conferre this honourable title, *Father*, vpon thoſe that haue well deſerued; of ſuch as are vnder them, or doe belong vnto them. *Ioſeph*, hauing by his prudence and prouidence preſerued *Pharaoh* and his Kingdome, is rewarded with this honourable appellation, *Abrech*, or tender Father, or (according to ſome) *the father of the King*. Yea, hee himſelfe aſſumeth it, as firſt conferred on him by God himſelfe, *God hath made me a father vnto Pharaoh.*

Gen.41.43.

Gen.45.8.

Nature herein followeth Grace, and graceth perſons eminent in place, if alſo excellent in parts, with this excellent appellation. * Rome freed

* *Roma Patrem patriæ Ciceronem libera dixit.* Iuvenal.

freed by the vigilancy of *Cicero*, from the conſpiracy of *Cateline*, beſtowed on him this title, *Father of the Countrey*. * *Auguſtus Cæſar*, who abhorred the title of Lord, as a reproch rather then an honour, accepted this of *Father of the Countrey*, as the height of his ambition, [a] hauing afterward nothing to wiſh for (as hee proteſted) ſaue that he might maintayne that Title to the end of his life. *Tiberius* at firſt refuſed it, [b] either out of his accuſtomed craft, of refuſing that in ſhew which he moſt affected, or becauſe as he was conſcious to himſelfe, that he did not deſerue it, [c] ſo he deſpaired that euer he ſhould be able to ſupport it.

Now Superiours as they are called, ſo they ought to be Fathers, eſpecially in a foure-fold regard. Firſt, in regard of *Affection*; The loue of a Father to a Sonne, none ſaue a Father can well conceiue, no not a Sonne himſelfe, vntill he bee a Father. God, to expreſſe his loue to vs, which cannot by vs be expreſſed or conceiued, ſetteth forth himſelfe to vs as a Father. So ſhould good Gouernours loue thoſe who are of their charge, as a Father doth his Children. Such was the affection of *Moſes* to the People, of *Paul* to his Countrimen, when in an extaſie of loue they wiſhed themſelues abandoned, that theirs might bee bleſſed. Theſe were Fathers indeed.

1

Matth.6.9.

Secondly, of *Protection*: A Father will aduenture his life for the ſafetie of his Sonne. No maruell,

2

* *Domini appellationem vt maledictum, & opprobrium ſemper exhorruit*, Sucton. in Octauio, cap. 51.

a *Compos votorum meorum factus, &c.* id. cap. 58.

b *Tacitus Annal.* lib. 1.

c *Sueton. in Tiber.* cap. 67.

maruell, for euen Beasts and Birds will expose themselues to danger for the safetie, to death, for the life of their young. So will a good Gouernour rather affect the safetie of his, then his owne safetie. Therefore *Dauid* desired to diuert the wrath of the Lord from the People, on himselfe and his owne house. What Father could doe more?

Thirdly, of *Correction:* To correct is the Office of a Father, but with fatherly correction. *A Father correcteth the Child whom he loueth*, and loueth the Child whom hee correcteth, and in greatest choler remembreth that he is a Father who smiteth, and a Sonne who smarteth; and therefore vseth correction, no otherwise then Marriners doe eiection of their fraight in a tempest, for the safetie of the Ship, and is payned himselfe when he his compelled to punish. He desires, if it may be, rather to correct with terrifying then to terrifie with correcting, and often shaketh the rod that hee may the more seldome strike with it. 3

Heb. 12. 6. 9.

Ille dolet quoties cogitur esse ferox.

Lastly, in regard of *Example:* Superiours should be Fathers, not onely in regard of presidence, but chiefely of precedence in godlinesse and all vertues to their Inferiours. All example is powerfull either to good or euill, but most of them who are of most power. Great mens liues are no litle lawes to those who liue vnder them: their Examples doe as much as their Edicts, their presidents are no lesse publike and more per- 4

Vt plurimum subiectus populus se solet conformare, eorum moribus qui potentiâ prævalent, Basil. in Isai. 1. *ad illa verba, Principes tui non obediunt, &c.*

perſwaſiue then their Proclamations. The title, *Father*, giuen to men of eminence, putteth them in minde of theſe, beſides many other duties.

1. *Vſe.* But may I not now aske, as once the Prophet did: *Your Fathers! Where are they?* Such Fathers, where are they now to be found? Such there were: but doe ſuch liue for euer? Or doe they who ariſe in their ſteads, endeuour to bee ſuch Fathers? May wee not borrow the Apoſtles ſpeech? *Though you haue many Maſters, yet haue you not many Fathers.* There are many who profeſſe the Names, poſſeſſe the Places of *Fathers*; not many that affect their People as *Fathers*, protect the Weake as *Fathers*, correct the Delinquent as *Fathers*, and as *Fathers* direct and lead their Children by vertuous and religious Examples. What *Fathers* are they, who rather affect themſelues and their owne priuate ends, whoſe whole ſtudie is to prouide for themſelues; careleſſe of the common Good, not regarding the Ship of Church or Common-wealth, but in a Storme abandoning it rather (as the Mariners would the Ship wherein *Paul* ſayled) that they may ſaue themſelues in the Cock-boat of their owne Fortunes? Such are not *Patres*, but *Prædones*. The Apoſtle ſaith, *Children vſe not to lay vp for their Fathers, but Fathers for their Children.* What *Fathers* are they then, who euen flea their Children, that they may lay vp for themſelues; as *Saturne* is fayned to haue deuoured his owne Sonnes?

Zach.1.5.

1.Cor.4.15. *Pauci reuera ſunt qui rectè patres vocentur; pauci quippe ſunt numero quos tangat vehementer ſollicitudo ſalutis eorum qui eis commiſſi ſunt.* Pet. Martyr. ad locum.

Act.27.30.

2.Cor.12.14.

Sonnes ? God bleſſe all good Children from ſuch Fathers !

Muſt men of eminence and authoritie bee *Fathers ?* What make they then in the Chaire of *Fathers*, who both for age and carriage are more fit to ſtand among Children ? Miniſters are called *Elders*, Magiſtrates were called [a] *Senators* ; to ſhew that yeares muſt maturate men to ſuch Functions : yet both in Church and Common-wealth, are not Children ſtept into the Seats of *Fathers ?* [b] *Moſes* ſpent one fortie yeares (as in a Free-Schoole) among the Egyptians, and fortie yeares more in the Deſart, vſing that ſolitude as an Academe, for Contemplation ; yet after all this, being called to the Function of a *Father*, hee excuſed his inſufficiencie, ſaying : [c] *Who am I, that I ſhould goe to* Pharaoh ? What are they then, who haue not yet tythed halfe *Moſes* his time, in Vniuerſitie, or Innes of Court ; that they ſhould ſo ſuddenly ſtart vp to be Fathers, in Church or State ? I know, that Iudgement is not neceſſarily tied to Age. Some young *Samuel* may haue better reuelations then an old *Eli* ; *Elihu* the youngeſt, may be the ſtayedeſt and ſoundeſt among *Iobs* Friends ; *Ioſeph* at thirtie yeares may be a Father to *Pharaoh*, and to all Egypt ; Wiſedome many times out-runneth yeares, as *Iohn* did *Peter*, the younger the elder ; Vnderſtanding may be ripe in the Breſt, when there doe ſcarce appeare any bloſſomes of a Beard.

2. *Vſe.*

a *Tales oportet eſſe maturam ætate prouectos & qui temporis prolixitudine euaſerint multarum rerum cognitione periti, &c.* Baſil. in Iſai. c. 3.

b *Primis quadraginta annis Ægyptijs diſciplinis inſtitutus eſt.* Baſil. proæm. in Iſai.

c *Exod.* 3. 11.

Iob. 32. 4.

Iohn 20. 4. *--Tempore certè Virtutem non prima negant, non vltima donant.* Ioſeph. Iſcanus de bell. Troian. l. 1.

Let

Let ſuch haue their place, their prayſe. But what make they in the place of *Fathers*, who are Children in Vnderſtanding as well as in Yeares? *Fathers* ſhould haue ſome-thing, euen in their Faces, to ſhew that they are *Fathers*.

3. *Vſe.*

Are Superiors *Fathers* vnto vs? Then ought wee to behaue our ſelues as dutifull Children vnto them; [a] honouring and louing them as our *Fathers*, [b] obeying them as our *Fathers*, [c] ayding and ſupporting them as our *Fathers*, and [d] following their good Examples, as deare Children. How can wee grudge them theſe ſmall returnes, receiuing ſo mueh good, ſo many Bleſſings by them? Such *Fathers* are to be loued while they liue, and to bee lamented at their death, as if they were our naturall Fathers; as here *Eliſha* doth *Elijah*, crying out,

My Father!

Which is the ſecond Branch, wherein he doth appropriate him to himſelfe, as if he had beene his naturall Father. Whereas *Elijah* was not Father to *Eliſha* by Nature, but by a greater and ſurer bond, namely, by Grace. Adoption is an imitation and ſupply of Iſſue. *Elijah* hauing no Sonne, adopted godly *Eliſha* for his Sonne, made him his Heire, and bequeathed vnto him a ſpirituall Legacie, euen the Inheritance of his Spirit doubled vpon him. Doubtleſſe, *Elijah* the Thisbite had ſome of his bloud and kindred liuing, who by Nature were neerer to him then

a *Leuit.*19.3. *Malach.*1.6. *Epheſ.*6.2.
b *Epheſ.*6.1. *Col.*3.20. *Luke* 2.51.
c 1.*Tim.*5.4. *Matth.*15.6. *Gen.*47.12.
d *Epheſ.*5.1.

Imitatur adoptio prolem. Auſon. in Neru.

Hæreditatem ſpiritualem, &c. P. Martyr ad locum.

then *Eliſha*; yet for the Graces of God which were in him, he preferred him before them, and tooke him for his Sonne; for which cauſe, *Eliſha* taketh him alſo for his Father.

My Father!

Whereby wee are taught, that

The ſpirituall Kindred is the beſt and ſureſt. *Doct. 2.*

Kindred by Generation, is nothing ſo neere and deare, as that by Regeneration. Grace is a farre firmer bond then Nature; Faith doth more firmely vnite men, then the Fleſh: Religion is the ſureſt Ciment of Affection. Betweene man and man, as men, there cannot be a greater bond, then that of Bloud; but betweene them, as Chriſtians, there is a greater, namely, that of Grace. They who are thus allyed, are linked together with a ſeuen-fold Cord: firſt, *one Body*; ſecondly, *one Spirit*; thirdly, *one hope of Calling*; fourthly, *one Lord*; fiftly, *one Faith*; ſixtly, *one Baptiſme*; ſeuenthly, *one God, and Father of all*: ſo many *Ones*, muſt needes make ſuch to be one. If a three-fold twiſted Cord be hardly, then ſurely this ſeuen-fold twiſted Cord cannot poſſibly bee broken. *Eph. 4. 5, 6.*

Naturall Parents haue often proued vnnaturall to their owne Children: ſome of them haue butchered their poore Infants, to their Idols. The King of Moab burnt the bones of his owne eldeſt Sonne (* not the King of *Deut. 12. 31. Wiſd. 12. 5, 6.* * D. Reneſield on *Amos* 2. *Lect.* 2.

Edoms Sonne, as ſome ſuppoſe) into Lime. Some cruell Mothers haue embrued their hands in the bloud of their owne bowels. Generally, all bonds of Bloud haue beene broken. The knot of Chriſtian Kindred, by Death it ſelfe cannot be diſſolued. Therefore, among godly men, the Graces of God in men haue euer had the greateſt ſway in placing their Affections, and no Affinitie nor Conſanguinitie hath ſo endeared them, as Pietie; as appeareth by the Example of *Dauid* and *Ionathan*.

1. *Sam.* 18. 1. 20. 17.

1. *Vſe.*

Learne wee hereby to rectifie our Affection of Loue: It is indeed a ſigne of a deplorate and deſperate nature, to be without naturall Affection. But too many, who would ſeeme to be regenerate, are more ſwayed by naturall then by Chriſtian Affection. *Doe good vnto all* (ſayth the Apoſtle) *but eſpecially vnto the Houſehold of Faith.* But among too many, the Family of the Fleſh is ſo affected, that the Family of the Faithfull is neglected. The Byas of Bloud, carrieth away our Affection from the right Marke, the Graces of God in his Saints. Euen when men leaue the World, this worldly corruption leaueth not them: they will rather leaue all to a Reprobate, a Roarer, a Sonne of *Belial*, then on their Wills inſert the leaſt Legacie to a Saint, or bequeath ſo much as their Mantle to ſome *Eliſha*; who, if they were Saints themſelues, is more neerely allyed vnto them by Grace.

Rom. 6. 31.

Gal. 6. 10.

I haue

I haue yet ſeene a greater euill vnder the Sun. This is not the worſt that men doe preferre reprobate ſiluer, vngodly Sonnes or Couſins before Saints, that are not of their blood; but if there be one of their neare kindred, that is more ſanctified then others, hee is therefore the farther from them in affection, becauſe he is nearer vnto Chriſt; and they will rather hunt for an heire in the fartheſt fields of their Kindred, yea, out of their Kindred, then accept of one whom God bringeth to their hands nearer home. So that it ſeemes they doe not ſo much loue their owne Kindred as hate Chriſts; for one of their owne Kindred ſhall bee the farther from them, the nearer that hee is vnto Chriſt; and that which ſhould make one Kin to them, though he were a ſtranger, renders him a ſtranger though he be a Kinſman or a Brother.

Hath a Father ſundrie Sonnes, among whom one is conſecrated vnto God, by being a Miniſter of his Word? That Sonne commonly is leaſt remembred, if not left out of his Fathers Teſtament, becauſe he is the diſpenſer of Chriſts Teſtament; and, * as *Saluian* once complayned, *Leſſe is done by the Father for none, then for him to whom moſt is due, his affection reſpecteth none leſſe then him whom Religion moſt of all commendeth, as if thoſe Children were moſt vile to their Parents, who are moſt precious vnto God.* But God doth well meet with them for contemning his Children, euen when they are their

* *Nullis omnino à ſuis minus relinquitur quàm quibus ob Dei reuerentiam plus debetur, nullos pietas minus reſpicit, quàm quos præcipuè religio commendat: ac per hoc vna tantùm re parentibus viles fiunt quia cæperint Deo eſſe pretioſi.* Saluian. ad Eccleſiam Catholic. lib. 3.

owne. Their purpoſe is to ſet vp their Houſes, but by ſuch prepoſterous affection they demoliſh them; they intend to make all ſure and ſafe, but hereby they ouerthrow all. I could wiſh (with the ſame *Saluian*) that they themſelues were as ſure to be ſaued, as their ſubſtance ſo beſtowed, is ſure to be waſted. They leaue all to one, who layeth all in the duſt at laſt; and iuſtly, becauſe they preferred Duſt before Gold, the World before God. Let no man miſtake me, I condemne not naturall regards of Heires, Brethren, Kinſmen: for my part, the burthen of *Tyrus* be vpon them, who (with *Tyrus*) *forget the brotherly couenant.* Onely this I ſay, let not *Eſau* get away the bleſſing from *Iacob*, nor *Iſmael* cauſe *Iſaac* to be abandoned. Let not carnall Kindred ſteale away all reſpects from Spirituall: *Fleſh and Blood ſhall not inherit the Kingdome of Heauen.* Why then ſhould it inherit all our kindneſſe on Earth? Let not Chriſtians immure all their kindneſſe within the narrow nookes of Kindred and Alliance, which (by *Dauids* example) is to be extended *to the Saints that are on Earth.* As vnto Chriſt, ſo vnto Chriſtians theſe ſhould be *our Mother, our Siſter, our Brother,* (I may adde our ſonnes) who heare the Word and doe the Will of our heauenly Father. Wee ought indeed to loue our naturall Kindred, but on theſe termes, * if they be neerer Kin to vs then Nature can render them, that is, if they be gracious, if they be godly: otherwiſe

Vtinam tam facilè tu ſaluus eſſes, quàm tua omnia deperibunt, Saluian. vbi ſupra.

Amos 1.9.

1. *Cor.* 15.50.

Pſal. 16.3.

Matth. 12.48.

* *Si boni ſint & Deo ſeruiant,* Bern. de modo viuendi, ſer. 5.

wise Christ himselfe did not care much for his kindred, yea otherwise, hee did not accompt them his kindred; otherwise ([b] sayth *Bernard*) *we ought to loue strangers, tyed to vs by the bond of charitie, more then our neerest kindred, who loue not God,* [c] *because the coniunction of soules is more sacred then the bond of bloud.* Wee should wish well to our kinsfolke, and better wee cannot wish them, then that they should be sonnes of God, and brethren of Christ; [d] yea, we must desire and endeuour, that those who are neere to vs by nature, may yet bee neerer to vs by grace. To Saints indeed, a Saint, though a stranger is a Cousin, a brother; when a brother that is not a Saint, is farther off then a stranger.

You who haue no children, with *Elijah*, chuse you some *Elisha* to be your sonne; [e] such a one, as being adopted, may doe you more comfort, more credite, then one borne of your loines might haue done; such a one, as you would wish to haue begotten rather then to haue adopted. Follow the counsell of a man of God, [f] *Let the loue of Christ be the load-starre of your loue, and in chusing a sonne, remember God your heauenly Father: so bestow your Legacies, as that they may be also Sacrifices, that what you giue to your heire, you may also lend vnto the Lord, and leauing to others a temporall inheritance, you may lay vp for your selues a good foundation, for an eternall blessing.* And if you loue those,

b *Plus debemus diligere extraneos qui nobis coniuncti sunt vinculo charitatis quàm propinquos qui Deum non diligunt.*---

c — *Quia sanctior est copula cordium quàm corporum.* Ber. ibid. ser. 7.

d *Et quem cognato iunctum mih fœdere letor, Gratuler & sanctâ sub relligione recep'um.* Paulinus ad Iouium.

Vse 2.

e *Quem legisse iuuet quem genuisse velit.* Auson. in Nerua.

f *Beatus ille qui suos ipse diuini amoris Spiritu amat cuius charitas Christi cultus est, qui in natura vinculo Deum cogitat naturarum patrem, & amoris munera in Sacrificia conuertens, id quod pignoribus suis præstat Deo suo fœnerat, &c.* Saluian. ad Eccl. Cath. l. 3.

thoſe, who are linked to you by the flaxen cords of fleſh, how much more ſhould you loue thoſe, who are tyed to you by the adamantine chaines of grace? If we be true members of Chriſt, all the Saints on Earth are our fellow-members, and ſo neerer to vs then our neereſt kindred. It was grace, not nature, which made *Eliyah* a father to *Eliſha*: the ſame grace moued *Eliſha* to loue while he liued, & at his departure to lament *Eliyah* as a father, as his owne father; yea, as more then a father, as a double father. Hence is the ingemination or iteration, (the laſt branch of our firſt part)

My father, my father.

Father is a ſweet word: it will not ſoone out of the mouth, becauſe it is ſeldome out of the mind of a true hearted ſonne. When the tongue once ſtrikes vpon that ſweet ſtring, it delighteth to quauer and to deſcant, ſo pleaſing is the muſicke. Out of the abundance of the heart the mouth ſpeaketh: Where the fountaine is vberant, needs muſt the ſtreames bee fluent. This double compellation argue the double affection, and that produceth doubled lamentation;

My father, my father!

Wherein you may obſerue, how the Prophet premiſeth his moane for his owne peculiar loſſe, as a preface to his mourning for the publicke calamitie, which enſueth; firſt, lamenting his priuate diſtreſſe; and afterward,

Iſraels

Iſraels deſolation. Whence it will follow that

In publicke loſſes wee may lawfully lament our priuate intereſſes. *Doct.* 3.

Domeſticall Fathers, ſpeciall benefactors, when they are taken from vs, their departure cannot chuſe but grieuouſly affect vs, as well for our owne as for the generall dammage. This indulgence our Sauiour gaue to the mournfull women at his paſſion. When he ſaid, *Weepe not for me, but weepe for your ſelues, and for your children.* *Luk.*23.28. Thus did *Ieremie* in the generall deſolation of Iſrael, for the death of *Ioſias*, cry out for himſelfe. *I am the man that hath ſeene affliction*; *Lam.*3.1. and againe, *O Lord behold mine affliction!* Good reaſon; for wee are part of the publicke, and the griefe for the whole, cannot wholly ſwallow vp the ſorrow for our ſelues. In Chriſtians wee are Men, and in the bodie wee are members. Safely therefore, and with a good conſcience in lamenting the publicke loſſe of Church and Common-wealth, at the death of a father, wee may interweaue our owne griefe and intereſt our ſpeciall ſorrow.

Farre be it then from vs to condemne thoſe, who doe mourue for the deceaſe of their eſpeciall benefactors and friends, ſo long as they keepe themſelues within the precincts of the Apoſtles precept, and *ſorrow not as thoſe that are without hope.* *Vſe.* *1.Theſ.*4.13. Let vs take heed how wee raſhly doe taxe ſuch mourning, or ſuch mourners; yea, though it extend to ſome ingemination

tion of griefe, as here, *My father, my father!* leſt we condemne the generation of the iuſt. *As is the man, ſo is his ſtrength*: as is the cauſe, ſo is the complaint. The better that any mans life hath beene to vs, the more bitter needs muſt his death bee to vs. If liuing hee doubled his loue towards vs, how can we chuſe but double our lamentation for him at his depriuing? As here *Eliſha* doth, *My father, my father!* And elſewhere *Dauid*, in more exceſſe, vpon a farre leſſe iuſtifiable cauſe, *My ſonne, my ſonne*, &c.

Iudg. 8. 21.

Cure leues loquuntur, &c.

It is not alway true, that *the greateſt griefe ſpeaketh leaſt*; ſometimes (like ſome Eccho's) it doubleth, yea trebleth the word, according to the woe that doth procure it. But then indeed is ſorrow worth the doubling, when with the priuate dammage, it importeth a publike detriment, and not only a *Father* is departed, but ſuch a Father as was while he ſuruiued,

The Chariot of Iſrael, and the Horſemen thereof.

Part 2.

Which is the ſecond part of my Text, ſeconding the former ſad Exclamation, with a due Acclamation. As one gulfe, ſo one griefe calleth on another: and now the patheticall Prophet, from deploring his priuate loſſe paſſeth on to lament the publike; as he loſt in *Eliah* a Father, ſo all Iſrael in him a Father and a Defender.

Pſal. 42. 7.

The Chariot of Iſrael, and the Horſemen thereof: that is, the defence and munition, the ſtrength

and

and protection of Israel: for in these two Chariots and Horsemen, consisted the cheifest force of an army in those times. So that it is as much as if he had said, that *Elijah* was while he liued, the chiefe pillar and supporter of Israels, both Church and Common-wealth. Whence wee may well inferre, that

Godly men are the best Munition.

The most zealous for God, are the most advantagious for the State. The blesse Saints on Earth, are the best benefactors to the Earth. *Godlinesse is profitable to all things* (saith the Apostle,) therefore to the safetie and securitie of a State, which of all earthly things is most profitable. *Elisha* doth here proclaime, that there was more power in godly *Elijah*, for the safetie of the Kingdome of Israel, then in the King himselfe, his Cohorts, and his Army-royall. Heathen men can say, that a Campe is nothing abroad, if there bee not Counsell at home; but Christians doe know, that an Army-royall is nothing, if there be not Piety as well as Policy at home. * It is the Piety of the Citizens, that is the surest safetie of the Citie. [a] *Wisedome is better then strength*, saith *Salomon*: Therefore God [b] himselfe reproueth those, who trust to worldly policie and power without pietie. [c] But where true piety is, there is safetie, though there be no souldiers, or though the souldiers drawe not a sword. It must needs be so, seeing that

First, the Godly haue the greatest courage

Currus & equites constat præcipua esse belli robora.
--Perinde est ac si dixisset eum fuisse dum vixit reipub. nec non Ecclesiæ columen. P. Mart. ad locum.

Doctr. 4.

1. *Tim.* 4. 8.

* *Mihi ciuitas non habens pios ciues omni villâ villior est.* Chrysost. ad pop. Antioch. hom. 17.

a *Eccles.* 9. 16.

b *Ier.* 21. & 9. &c. Read 2. *Chron.* 20. 15. 17. See *Prou* 11. 10, 11.

and confidence: *The righteous are bold as a Lyon:* They ſeeke ſafetie where it is certainely to be found. They know that ſaluation is of the Lord: [d] They know that *Mortall men and mortall meanes, cannot driue away mortalitie and Death.* Others truſt in Chariots and Horſes, but theſe in the Lord. They are reſolued, [e] that *the greateſt ſafetie is to bee ſaued by the Greateſt, & that to ſeeke ſaluation any where elſe then in the Lord, is the readieſt way to find deſtruction.*

Secondly, they haue the ſureſt promiſes: for they are promiſed protectiõ from the Higheſt; *You ſhall chaſe your enemies, and they ſhall fall before you by the ſword: Fiue of you ſhall chaſe an hundred, and an hundred of you ſhall put ten thouſand to flight.*

Thirdly, they are ſure of the ſureſt ſuccours and ſupplies. The godly are ſure to haue God on their ſide: and God beeing with them, who ſhall be againſt them? Or if all the world be againſt them, what is all the world to the Creator of the world? The Lord of Hoſts is with them, and where the Lord of Hoſts is, there are alſo all the hoſts of the Lord. *The mountains are round about Ieruſalem* (ſaith the Pſalmiſt) yet that is not the ſafetie of Ieruſalem, (as holy *Bernard* inferreth) but that which followeth in the ſame verſe, *The Lord is round about his people:* for except the Lord keep the City, as the watchman waketh, ſo the Stateſman counſelleth, and the ſouldier fighteth, but in vaine. *Nothing*

more

d *Humanis opibus ſperare ſalutem: Nulla ſalus nec enim mortem mortalia pellunt.* Paulinus B. Fælic. Natal 8.

e *Maxima ſalus eſt per Deum ſaluari, aliunde namq; ſalutem quærere, non ſaluari eſt, ſed perdi.* Baſil. in Pſal. 9. Tom. 3.

Leuit. 26. 7, 8.

Pſal. 125. 2.

Bern. in Pſal. *Qui habitat,* ſerm. 15.

Pſal. 127. 1.

more * *firme then he who is fenced with diuine fauour, though he be naked of all humane succour: and againe, none more naked then he who is destitute of God, though hee bee clad in compleate armour.* Therefore, *Dauid* hauing God on his side, was safer with his handfull in the Caue, then *Saul* without God, was with his guard and army in the Campe. Yea further, (which is strange) their very enemies (against their wills) are ayders vnto the Godly: for who are their enemies but the vngodly, who are also enemies vnto God, and God vnto them? God will therefore ioyne the sooner with the godly, because the wicked his enemies doe combine against them. This was *Dauids* comfort and confidence: hee assured himselfe that God would succour him, because they were sinners who assaulted him: *In the Lord put I my trust,—— For loe, the wicked bend their bowe, &c.* As who should say, *How can I doubt of deliuerance, seeing God is my friend, and sinners are mine enemies?*

Lastly, the godly haue the best weapons, both defensiue and offensiue. *The weapons of their warfare are not carnall, but spirituall, mighty to cast downe holds.* They fight with their faith, more then others with all their forces: Euen their silent prayers are more piercing, more preuailing then the most roaring Ordnance. Their zeale like fire from heauen, is able to deuoure Captains and their fifties. Their righteousnesse is able to rebate the edge of the

* *Maximum munimen & inexpugnabilis murus est diuinus fauor.—Diuina ope munito nihil est fortius, & nihil imbecillius: â destituto, licet innumeris exercitibus circumualletur.* Chrys. ad pop. hom. 45. *Hostibus obsistens & inexpugnabile turris, Præsidium.* Prudent. in Hamart. *Ipse intra muros turris tibi qui sine muris murus erit, &c.—* Paulin. B. Fælic. Natal. 8. *Psal.* 11. 1, 2. *Cum sit Deus adiutor & qui me impugnant sunt peccatores.* Basil. ad Ps. 11. T. 3. 2. *Cor.* 10. 4. *Nos crucis inuictæ signum & confessio munit, Armatiq; Deo mentem non querimus arma Corporis, & quanquam membris videamur inermis, Arma tamen gerimus.* Paul. vbi supra.

See *Prou.21.22* Scorneful men bring a Citie into a snare, &c. *Prou.* 29.8.

sharpest sword or speare of their enemies. Whom can they not offend with these weapons? from whom are they not defended by these weapons? The Land of Iudah found the truth hereof in the dayes of their godly Kings and Prophets, *Iehosaphat*, *Ezekiah*, *Iosias*, *Isay*, *Ieremie*, who by their pietie and prayers obtained wonderfull deliuerances for the people. And doubtlesse the case of a Kingdome is desperate, when God will not spare it, neither for the prayers, nor for the presence of the iust that are in it: When God shall be so prouoked, as to protest, *Though* Moses *and* Samuel *stood before mee, yet my minde could bee towards this people*: And againe, *Though these three men*, Noah, Daniel, *and* Iob, *were in the Land, they should deliuer neither sonnes nor daughters, they onely should be deliuered themselues*; then surely there is no hope of succour or safety for such a Land: howbeit the very protestation insinuateth thus much, that the presence and prayers of the righteous, if there be any place for mercie, will procure deliuerance and safety.

Ier.15.1.

Ezech.14.14.

Eo indicans iustorum precibus remedium & salutem peti, si quæ salus impetrari & obtineri possit. Cartwright in Eccles.9.26.

But me thinkes I find a kind of Solecisme in the Prophets speech, *My father —— The Horsemen of Israel!* Why? how can one man bee horse-men. Wee vse to say, that *One man is no man*; how then can one man bee many men? But as God seeth not as man seeth, so he sayeth not as man sayeth. God speaketh of one godly man as of many men, yea, as of a million.

Vnus vir, nullus vir.

1.Sam.16.7.

Whence

Whence wee may ſafely inferre and adde this poſition to the former; that

One godly man is a ſtrong garriſon.

One truely zealous and religious Saint, is an army-royall. One *Elijah*, one *Eliſha* is Horſemen and Chariot to all Iſrael. This one *Eliſha*, afterward did more ſeruice then three armies could doe, for hee ſaued three Kings, when all their chariots and horſemen could not helpe them. The King of Sodome, and fowre Kings his Confederates, could not ſaue themſelues from *Cadorloamer*, and his three confederate Kings. But one faithfull *Abraham* with his priuate family, could reſcue fiue captiue Kings from fowre Kings that were conquerors. One *Lot* in a Citie, one *Paul* in a ſhip, one *Ioſias*, one *Ieremy* in a whole Land or Countrey, are more worth for the ſafetie thereof, then ten thouſand others. *One poore wiſe man* (ſaith *Salomon*) *deliuereth a Citie by his wiſedome:* No maruell, ſeeing one wiſe woman ſaued a whole Citie, in bickrings of *Sheba* the ſonne of *Bichri*. All *Labans* family fared the better for one *Iacob:* all *Pharaohs* Court and Kingdome for one *Ioſeph*. The reaſon is pregnant, God is importuned by the prayers of one *Moſes*, accepteth the ſacrifices of one *Samuell*, heareth the requeſt of one *Abraham*, and for his ſake healeth *Abimelech* and all his houſhold. And it will followe by the rule of contraries, God often puniſheth many, for the ſinne of

Doctr. 5.

2. *King.* 3.

Eccles. 9. 14, 15.

2. *Sam.* 20. 16.

one euill man: One *Achan* committeth Sacriledge, and the whole Army is put to flight. Now Gods Mercy is at leaſt equiualent vnto his Iuſtice; he is as prone to ſpare as to ſmite: and if he ſmite many for one ſinner, he will alſo ſpare many ſinners for one Saint. He tels vs ſo much by his * Prophet, *That for one good Grape, the whole Cluſter, yea the whole Vineyard ſhall be fenced and preſerued.* Who can now deny or doubt, but that the godly are the Horſemen and Chariots, the chiefeſt ſafetie of a Countrey; ſeeing that one Saint many times is the ſafegard and bulwarke of the whole Kingdome?

Per paucos mala ærumnæq; ad vniuerſum populum ſæpè perueniunt, & vnius obnoxam tota quandoq; gens euertitur. Baſil. ſer. 3. in diuit. auar.

* *Iſai. 65. 8. Igitur propter vnum acinum totus racemus imò magis tota vinea diuinam eſt prouidentiam conſequuta.* Baſil. in Pſal. 82.

Vſe.

Why then ſhould not the godly be moſt eſteemed by vs, who procure ſuch bleſſings vnto vs? Why ſhould we not hold them moſt ſweet, by whom we are moſt eaſed? Why ſhould they not be moſt honored in a Land, by whom a Land is moſt happy? Why ſhould we not beare them the beſt Affection, who affoord vs the beſt Protection? Euen our Beaſts which are helpefull to vs, we are carefull to keepe, and loth to looſe; how beaſtly ſhall we be, if we become brutiſh towards men, holy, heauenly men, who are our beſt Benefactors? Trees, whoſe Fruit is pleaſant and profitable to vs, are carefully kept and preſerued by vs: How ought we then to eſteeme thoſe Trees planted by the Waters ſide, vnder whoſe Branches we ſit as in Bowers; who not only proſper themſelues,

ſelues, but are proſperous and propitious vnto vs? But oh, the miſerie of this Age, and the madneſſe of the men of this Age. None worſe entertayned on Earth, then the Saints, who are the beſt maintayners of the Earth; none more hated among vs then thoſe who are moſt helpefull vnto vs. How doe we entertayne our Horſemen and Chariots, for the moſt part, but as the Boores in the Low-Countries doe the Souldiers? They cannot abide them, and yet they cannot be ſafe without them. Or as *Nabal* vſed *Dauid*, who had beene a wall to him and his, and yet could not get ſo much as a good word of him. Againſt whom doe men ſhoot the venemous arrowes of malice more fiercely, then againſt thoſe, who turne the fierceneſſe of Gods wrath from them? Againſt whom doe they more maliciouſly enkindle the coales of ſlander, then againſt thoſe, who with their teares doe quench the coales of Gods anger? Of whom doe they ſpeake more ſpitefull words, then of thoſe, who plead continually for them in their prayers? How are our dayes degenerated from thoſe of old? Once none but godly men were honored, now almoſt none but they are deſpiſed: Once they were honored by Kings, now they are vilipended by Peſants. Once they were ſtiled the Fathers, the Chariots of a Kingdome, now they are accounted peſtilent fellowes, troublers of Iſrael, Peruerters and Subuerters of the State.

What

What doe men meane? are they wearie of their ſafetie? doe they ake to bee ſhaued of their ſtrength, as *Samſon* was, or ſhipped of their Iewels as the Iſraelites were, and to lye open to the ſhame and Swords of their Enemies? Know they not that theſe are the brazen walls of the World, whom the World ſo much diſdayneth? By their Prayers, they open and ſhut the windowes of Heauen: By their Faith, they remoue the Mountaynes of Gods Iudgements, and caſt them into the bottomleſſe Sea of his Mercie. By their innocencie, they cauſe fruitful Seaſons, and for their ſakes, the Clouds drop downe fatneſſe vpon vs. Theſe are they that driue away plague, death, and deſolation out of our Coaſts: Theſe are they that keepe the Eye of the Almightie on vs, his Eare open to vs, his Face propitious towards vs. For as our Prophet once proteſted, that *he would not ſo much as haue looked on* Iehoram *the wicked ſonne of a worſe father, had it not been for good* Iehoſaphat *that was with him*; ſo the Lord would diſdayne to let fal one gracious looke on this vngracious world, were it not for the Saints that do ſojourne in it: for aſſoone as their number is compleate, preſently the Angell ſhall ſound the laſt and great Trumpet, and the fatall Fire ſhall enter to make an end of this wicked World. O then, let vs not be ſo vnkind as to requite euill for good, nor ſo fooliſh as to hinder our good by ſuch ill requitall, nor ſo frantike as to ouer-turne our former good, and

2. *King.* 3. 14.

to

to turne it into euill. Take heed, leſt by exaſperating them (for too many iniuries will anger a Saint) we turne the edge of their prayers againſt our ſelues, and ſo make our owne Horſe-men to runne againſt vs; our owne Chariot wheeles to runne ouer vs. It is a fearefull thing, when *Samuel*, who vſed to pray for *Saul*, ſhall be enforced to pray againſt *Saul*; and when *Ieremie*, who vſed to plead for the People, ſhall now be vrged to accuſe the people, *They haue digged a Pit for my ſoule: Remember that I ſtood before thee to ſpeake good for them.* When noble *Nehemia's* ſhall bee compelled to exhibite ſuch a complaint vnto God. *Heare, O our God, for wee are deſpiſed, and turne their reproch vpon their owne head!* Sure, the ſame eare of jelouſie, who ſo often receiued their prayers for vs, will alſo bee open to their complaints againſt vs. Sure if we once turne them againſt vs, they will ſoone turne God againſt vs, and, If God be againſt vs, who ſhall be with vs? or, if all the World be on our ſide, what will that helpe vs when the Maker of the World is againſt vs? If then we regard not the pleaſure which they doe vs, let vs yet feare the diſpleaſure that they may doe vs; for (as one of them hath ſaid) *A man were better anger all the Witches in the world then one of them.*

Ier. 18. 20.

Nehem. 4. 4.

S. Ward. Ser. of Zeale.

Obſerue moreouer the paſſion of the Prophet, how pathetically he crieth out at the parture of his Maſter, his Father, as if all Iſrael,

Church, and Common-wealth, in the loſſe of one *Eliiah* had beene vtterly ouerthrowne and vndone. This his paſſion affordeth vnto vs this Poſition, that

Doct. 6. *The loſſe of godly men is moſt lamentable.*

They muſt needs be bad men, who are not ſadly affected at the death of good men. Hee is no true Patriot that can heare of the loſſe of the Nauie Royall by Sea, or of the Armie by Land, and is not wounded at the report. They will neuer themſelues proue the Horſe-men of Iſrael, as *Eliſha* did, who are not ſorrowfull for the loſſe of the Horſe-men and Chariots thereof, as *Eliſha* was. They who are ſo profitable to vs while we enioy them, how can it chooſe but be grieuous to vs when we are depriued of them? Godly men as while they liue, they are to bee honoured, ſo at their death they are to bee deplored. How can it bee that their death ſhould not bee lamentable to vs, whoſe life is ſo profitable to vs? *A good man* (ſaith a good man) *is a common treaſure, wherein euery ſoule hath a ſhare. That man hath a drie heart that can heare of ſuch a publike detriment without teares.* IEREMIE lamenteth the deſolation of *Iudah*, by the loſſe of good *Ioſiah*. *Ioaſh* a King, lamenteth the loſſe of all *Iſrael* in *Eliſha*, a Subiect, but a Prophet. God himſelfe, by his Prophet *Iſay*, takes notice of this, as a mayne ſinne of the Land, when ſuch men are taken away, and yet the Land (for whoſe ſinnes they are taken away)

Doctor Halls Contemplat.

2. King. 3. 14.

Iſai. 57. 1.

is

is insensible of the stroke: And great reason, why such mens death should bee very lamentable. For first, a great benefit ceaseth, and next a great euill commonly ensueth. There is first in their losse a great good or blessing remoued: as *Eli* his daughter in law, *Phineas* his wife, hearing that the Arke of God was taken, and her Father in law, and Hushand were dead, cryed out, *The glorie is departed from Israel.* 1.Sam.4.19.21. Secondly, some great euill or iudgement is likely to ensue: Therefore the Prophet saith that *the mercifull men are taken away---from the euill to come.* Isai. 57.1. Therefore looke for some fearefull euill to come, shortly after the remouall of such men. Their departure is but the fore-runner of some dismall disaster.

Yet for all this, there is in the World a generation of Vipers, who thinke they cannot liue without the death of their Parents. Such are they who reioyce at the death of godly men, more then some Fathers doe at the birth of a Sonne. These men suppose (belike) that a Land may haue too much of Gods blessing, that the Kingdome may bee too strong, and haue too many Chariots and Horse-men. But I leaue these cankars at this time, and hasten to my last obseruation, which is this, that *Elisha* commendeth aswell as complayneth, and giueth *Eliah* his due praise at parting; for what could bee more said in his commendation then this, that while hee liued, he was the Chariot and Horse-

Vse.

men of a whole Nation? Whence wee may safely inferre, that

Doct. 7. *They who haue well liued, may and ought to be prayſed, when they are departed.*

It is not onely lawfull, but needfull, to giue the Dead that due prayſe which they deſerued while they liued. Commendation at and after Death, is a Tribute belonging to a vertuous and godly life. The practice of the Holy Ghoſt herein, is a ſufficient warrant. *Moſes* hath his due prayſe after his Death; ſo hath *Hezekias*, *Dauid* not onely lamenteth, but prayſeth *Saul* and *Ionathan*. What can bee more ſaid of a man, then the Spirit doth of *Ioſias*? *Like vnto him there was no King*. Generally obſerue it, ſeldome doth the Scripture bury any perſon of excellence in ſilence, nor layeth the godly in his Graue, without an Epitaph of honour and approbation. God is hereby glorified. God, who is prayſed by his Saints, is alſo prayſed in his Saints; and he who prayſeth the Saints of God, prayſeth God in his Saints: Whatſoeuer we admire in them, we aſcribe it vnto him, who inſtilled it into them. All their vertue and goodneſſe is but a drop of his Ocean, a ſparke of his Flame, a Beame of that Sunne. He who prayſeth the Beames, doth much more prayſe the Sunne: He who prayſeth the Streames, doth much more prayſe the Fountaine: He who prayſeth the Saints, doth much more prayſe their Sanctifier, their Sauiour.

Deut. 10. 10. 2. King. 18. 2. 2. Sam. 1. 22, 23. 2. King. 23. 25.

—*Quia quicquid in his miramur ab illo eſt.* Paulinus.

Third-

Thirdly, the liuing are hereby edified and profited. True it is, that the Saints departed doe not need the prayſes of the liuing; but it is as true, that the liuing doe need their prayſes: In prayſing them, we doe not profit them (*For what doe they need glory on Earth, whom, according to the promiſe of the Sonne, the Father hath glorified in Heauen?*) but yet their prayſe is profitable vnto vs, for we are thereby bettered and benefited. *As Light and Splendour ſhineth to many from one Fire, and many are perfumed by the ſweet Odour of one Ointment; ſo from the Commendation of one Saint, and true commemoration of his graces, many, yea all who heare it, doe (or may) attract ſweet profit and comfort.*

A three-fold deſire, or emulation, is either begotten or nouriſhed in vs, when we heare their prayſes.

1. *To liue like them.*
2. *To die like them.*
3. *To be with them, that we may ſee them.*

For the firſt: He who heareth others prayſed for their vertues, ſtudieth to bee vertuous likewiſe, that hee may bee likewiſe prayſed. Euen ſilent Pictures are no ſmall incentiues to the beholders; how much more are ſpeaking prayſes great motiues to the hearers? The Trophies of *Miltiades* did breake the ſleepe of *Themiſtocles*; *Alexander* the Great

Quòd eis terreni honores quos iuxta veracem filij promiſſionem honorificauit patet cæleſtis? Quò eis præconia noſtra? pleni ſunt. --Planè quòd eorum memoriam veneramur noſtrâ intereſt non ipſorum. Ber. in Feſt. omn. Sanct. ſer. 5.

Quemadmodum ex igne naturaliter ſplendor, ex vnguento item præſenti diffunditur odor, ſic è ſanctorum commemoratione geſtorum ad omnes prouenit vtilitas. Baſil. Ser. in Gord. Martyr. Tom. 2.

Sueton. in Iulio, c. 7.

was incited by the prayses of *Achilles*; *Iulius Cæsar*, by the example of *Alexander*. The holy Virgin her selfe reioyced to thinke on it, that all Generations should call her Blessed.

Besides, the praysing of Saints at their Death, ingenerateth a desire to bee like them in Death. Euen *Balaam*, who cared not to liue the Life of the Righteous, yet desired to die the Death of the Righteous. And what is hee (vnlesse hee bee desperately debaucht) who hearing of the laudible Life, and comfortable departure of a Saint, is not readie to sigh out that Wish;

Sic mihi contingat viuere, sicq; mori.

O that it might betide to me,
Euen so to liue, and so to die?

And as to liue like them, and to die like them, so to be with them, and to see them after Death.

Were there none other Ioyes in Heauen then this; The sight and societie of so many Saints, of whom wee haue heard so many excellent things: This were sufficient to make vs loathe the Earth, and long to be in Heauen; that so wee may sing, * *As wee haue heard, so haue wee seene:* a *Euen to thinke of the Saints* (sayth a Saint) *is in a manner to be with them.* Then doe wee most desire to see them, when wee heare the best of them.

* Psal. 48. 8.

a *Et cogitare de sanctis quodammodo eos videre est.* Ber. vbi supra. *Singulorum quippe recordationes quasi scintillæ singulæ, imò quasi ardentissimæ faces deuotos accendunt animos &c.* id est ibid.

b Lastly,

[b] Laſtly, our dutie is hereby diſcharged, and our ſelues acquitted from ſuſpicion of Enuie, when we giue praiſe, where it is due. Yea, it is a ſigne that men are praiſe-worthie themſelues, when they are readie to yeeld the worthie their due praiſes. And God doth grace ſuch officiouſneſſe commonly with the like recompence. The commendation which here *Eliſha* giueth to *Eliiah*, is afterward returned to him with aduantage. [c] Hee thus praiſed *Elias* when hee was departed, but he had, and heard the ſame praiſe while he liued: *Elias* receiued this praiſe from him, a priuate perſon; but he receiued the ſame from *Ioaſh* a King. Thus ſhall they bee honoured themſelues that honour the honourable: God ſhall cauſe their praiſes to be payd them againe with intereſt. So lawfull, ſo profitable, ſo commendable is it to giue the godly their due commendation.

And this is beſt done after their deceaſe: [d] The beſt praiſing is at parting, as here *Eliſha* doth by *Elias*: for then is praiſe freeſt from ſuſpicion of flattery, none ſuppoſed to bee ſo baſe as to fawne vpon the Dead: [e] Alſo then wee are ſure that wee praiſe a man ſafely, when wee are ſure that he is in ſafetie: *for how can praiſe be ſafe here, where life it ſelfe is not ſafe? While a man is ſubiect to mutabilitie hee, cannot be praiſed with ſecuritie*, ſayth Saluian; *But then is praiſe firme and ſtedfaſt, when the deſert of the praiſed cannot periſh, nor be loſt.* Then may we

b *Honor in bonos à ſeruis collatus benevolentiæ ſignificationem apud communem Dominum habet, &c.* Baſil. in 40. Martyr.
c 2. King. 13. 14. *Ab altero expectes alteri quod feceris.*
d *--Sed ſcilicet vltima ſemper expectanda dies homini eſt--&c.* Ouid. Metam.
e *Ne laudaueris in hominem in vitâ* Eccluſ. 11. 28. *Nos in vitâ ſuâ laudare hominem prohibemur. Quomodo namque ſecura laudatio, vbi nec ipſa vita ſecura?* Bern. in feſt. om. ſanct. ſer. 5.
f *Quandiu quis ſubiacet mutationi non poteſt cum ſecuritate laudari--quia tunc ſtabilis & firma laus eſt, quando meritum non poterit iam perire laudati.* Saluian. ad Eccl. l. 4. & vid. Ambr. de bono mortis. c. 8.

we ſay, that a Ship hath made a good voyage, when we ſee her ſafely arriued at the harbour; g It is the Euening that crownes the Day, and the Victorie that carrieth away the Crowne. h Saint *Baſil* obſerueth, how that Chriſt himſelfe would not be publiſhed, vntill ſuch time as hee had ſuffered and was riſen againe. Before his Paſſion, when hee had done a Miracle, hee gaue this charge, *See you tell it no man*; After his Reſurrection, hee gaue the Commiſſion; *Goe yee forth into all the world, &c.* To ſhew vs, that as he who continueth to the end ſhall be ſaued, ſo hee who is ſo ſaued, may ſafely bee praiſed.

I am loath to diſpraiſe the Liuing, while I ſpeake of praiſing the Dead; yet ſo I muſt doe by ſome, elſe I cannot make right vſe of this Doctrine, which warranteth vs to praiſe the Dead. For, by this warrant, three ſorts of people are iuſtly touched, and taxed.

Thoſe who condemne all Funerall-Sermons, or in them whatſoeuer is ſpoken in commendation of the deceaſed: vpon what ground, ſaue their owne fancie, I could neuer yet find. Sure I am, that in the one, they doe croſſe at leaſt, if not condemne, the practice of the Chriſtian Church ancient and moderne; in the other, they would ſeeme to bee wiſer then the holy Ghoſt himſelfe. They would thinke it harſh to be compared to the Ape in the Fable, who would perſwade all Beaſts to make themſelues

g *Non coronabitur niſi legitimè certauerit*, (ait Tuba illa cœleſtis, 2. Tim. 2.) *& legem certaminis ab ore Legiſlatoris auſculta; Qui perſeuerauerit vſque ad finem, ſaluus erit. Neſcis quis ſit perſeueraturus, &c. Illorum laudat virtutem quorum iam certa victoria eſt, &c.* Bern. vbi ſupra. h Baſil. in epiſtolis, Tom. 2.

Vſe 1.

ſelues bare, becauſe he was ſo: and they would thinke it raſh to ſay, that becauſe they doe nothing praiſe-worthie themſelues, therefore they would haue others depriued of their due praiſe.

Others againe doe hit vpon the contrarie extreme, and are too exuberant, lading men with hyperbolicall praiſes. They ſtudie more to extoll the Dead, then to edifie the Liuing, commending men, not for that which was in them, but for that which ſhould haue beene in them. [d] Such obſequiouſneſſe, how ſoeuer pious it may ſeeme in ſhew, it is indeed but peeuiſh; for ſuch men (ſaid a learned Man in his generation) if they could, would make Chriſt himſelfe a better man then he is.

The laſt and worſt ſort are they, who not onely giue not the Dead their due praiſe, but detract from them their due, and inſteed of affixing on them more then their owne, they neither will themſelues, nor ſuffer others to aſcribe vnto them their owne. I haue heard of ſome, who haue ſnarled at the Preacher for giuing the Defunct his due praiſe, when yet for modeſties ſake, he hath giuen him leſſe then his due. Thus enuie and baſeneſſe cannot abide to heare that aſcribed vnto others, which is wanting in themſelues. Thus doe Hares inſult ouer dead Lyons: But God will make their memories to rotte, who wrong their memories whom he will haue to remaine in euerlaſting remembrance.

d *Eſt iſtud quibuſdam ſtudium in ſpeciem quidem ſanctum, ſed tamen ineptum. Sanctorum laudes in immenſum attollere, dum illis tribuant, non quantum adfuit, ſed quantum ij vt is, optent adfuiſſe. Hi Chriſtum ſi queant, maiorem quam eſt cupiunt reddere.* Eraſm. in vita D. Hieronym.

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Vſe. 2.

I am wearie of ſtriking this harſh ſtring of reproofe, though no reproofe bee harſh enough for ſuch: I doe more willingly deſcend to exhortation. Let men learne to deſerue well while they liue, if they deſire to be praiſed when they are dead. *I will honour them that honour me, ſaith the Lord:* The beſt praiſe is of God, not of man; all true praiſe is from Piety: let him therefore ſtudy to be gracious, who will be graced; let him be pious, who will be praiſed: ſuch ſhall haue praiſe not of man, but of God; yea, firſt of God, and then of man. *Safely may ſuch bee prayſed at their death, who in their life time could ſay with Paul, I liue, yet not I but Chriſt liueth in me. I would haue you pleaſed with the prayſes of ſuch men* (ſaith *Bernard* to a friend of his) *who feare as much to flatter vice, as to detract from vertue. They are true praiſers, who vſe ſo to praiſe men for their good, as that they knowe not how to ſooth men in euill.* Begged praiſe from flatteries, is no better then bought or borrowed teares from hired mourners. Such are verball prayſers, but reall reproachers.

Bern. ad Arton. Epiſcop. Epiſt. 23.
Gal. 2.
Volo te talium præconijs delectari, qui tam timeant palpare vitia quàm detractare virtutibus. Veri ſunt illi laudatores, qui ita bona laudare ſoleant, vt laſtare in malis non nouerint. Bern. ad Sugger. Abbat. Epiſt. 8.

Gentlemen, I am ſure, that you doe know, and I hope that you doe conſider, that you ſhall once die. I preſume alſo, that you deſire to haue your Funerall graced with a Sermon, by ſome graue Preacher. I am ſure, that your Executor will expect, that the Preacher ſpeake ſomething in your praiſe in his Sermon. Elſe, it may bee, hee ſhall bee rewarded as *Simonides* was by the Cham-

Champion, when hired to make Verſes in praiſe of him, he praiſed *Caſtor* and *Pollux*, and when he ſhould haue receiued his pay of him who hired him, he was turned ouer to be payed by *Caſtor* and *Pollux*, whom he had praiſed. So ſhall the Preacher, though he praiſe God and profit the people neuer ſo much, by the Funerall Sermon, be turned off without pay, or payed with reproch, if hee praiſe not the Dead. But that is all one to vs, who make not merchandize of the Word of God; *We can doe nothing againſt the Truth, but for the Truth*, ſaith the Apoſtle. Will you haue vs praiſe you at your death? Doe that which is praiſe-worthy while you liue. Get you firſt the praiſe of God; *A great prayſer* (ſaith Bernard) *and a prayſe greatly to be deſired, to bee prayſed by the greateſt.* Let God prayſe you, and wewill not be ſparing in your prayſes. Doe that while you liue, that wee may boldly and ſafely report of you at your Funeral. Otherwiſe know that your Houſes full of gold and ſiluer ſhall not hire vs (except you can find out among vs, one as bad or worſe then *Balaam*) either to curſe where God bleſſeth, or to bleſſe where God curſeth; and ſo to lay our ſelues open to that fearefull imprecation, *Woe be vnto them that call good euill or euill good.* But *thou, O Lord, wilt bleſſe the righteous, thou wilt compaſſe him with fauour as with a ſhield:* Vpon which words of the Prophet, bleſſed *Baſil* aptly inferreth thus; *When he who is Lord of all men, bleſſeth and honoureth any man,*

Quintil. Inſtitut. l.11.c.2.

2.Cor.13.8.

1.Cor.4.5. Magnus laudator, & vehementer: ambienda laudabo. Bern. in Feſt. omn. Sanctor. Ser. 5. *Iſai.5.20. Pſal.5.24. Quando qui omnium Dominus prædicat aliquem, ac benedixit, ſublimior eſt omnibus qui talis eſt, etiamſi ab omnibus vituperetur: quemadmodum & è contrario ſi ipſe non laudauerit; nihil profuerit etiamſi omnes deprædicent.* Baſil. in Pſal. 5.24. tom.3.

man, ſuch a man is aduanced aboue all men, yea, though hee bee blamed and reproched by all men: Whereas on the contrarie, if the Lord prayſe not a man, it will nothing profit him though all mens mouthes be filled with his commendations. Thus to be loued while you liue, and to be lamented and prayſed at your death, is a great bliſſing, and greatly to be deſired: if you deſire it, you muſt endeuour to deſerue it, deſerue it you may (right Worſhipfull) if liuing, you bee carefull to bee ſuch as *Elias* and *Eliſha* were.

The Chariots of Iſrael, and the Horſe-men thereof.

Not ſuch Chariots as were vſed in the Olympick games; for race onely and for ſport, which raiſe a duſt and keepe a ratling, but are neither for defence of the Countrey, nor offence of the Enemie. Nor yet hooked Chariots (ſuch a *Antiochus* and *Mithridates* vſed) running on the wheeles of your priuate ends, labouring to hooke all commodities into your owne hands; or being (as *Vegetius* ſaith, thoſe hooked Chariots were) at your firſt entring a terrour by executing iuſtice, but afterward a deriſion, by too much remiſſeneſſe. Leaſt of all ſuch Chariots as we reade of, *Iſay*. *A Chariot of Aſſes, and a Chariot of Camels.* And as you muſt be good Chariots, ſo you muſt be good Horſe-men too: not ſuch feeble Horſe-men as young *Phaeton*, who could not guide his Horſes, but was haled by them; not ſuffering your Horſes, your ſeruants

Vegetius de re militar. l. 3. c. 24.

Iſai. 21. 7.

Fertur equis auriga.—Virgil.

to

to guide, or rather ride you at their pleaſures. Nor yet ſuch light Horſe-men as are fit for nothing, but for Spies or Scouts, and to driue away the prey; ſuch as can gallop, yea, flie on winged *Pegaſus* for preferment; ſlow-paced as Snailes to doe Church or Common-wealth any ſeruice (as *Bernard* complayned of ſome in his time) flie Boates for their owne profit, very Sluggs for the Republique. But you muſt be *Equites Cataphraſti*, horſe-men armed at al points, for the ſeruice of God and your Countrie. Happie thoſe Countries who haue ſuch Chariots and Horſe-men, as *Eliyah* and *Eliſha* were to Iſrael. Theſe driue away more dangers then our Fleet did in eightie eight; and import more commodities, then euer the Carricks or the Eaſt Indian Aduenturers, brought into the Land. Worthies, you muſt be carefull to be ſuch Chariots as *Eliyah* was, if euer you meane to mount vp into Heauen, in the fierie Chariot of Faith and a good Conſcience, as *Eliyah* did.

Equites leuioris armaturæ ad agendas prædas, ad explorandæ caſtra, &c.

Ad ſua ſtrenui ad communia pigri, Bern.

Time, and your expectation, ſummoneth me to the ſad occaſion of this dayes ſorrowfull ſolemnitie. But at which part of my Text ſhall I begin? Whether at the Exclamation or at the Acclamation? Whether with complayning or commending? Shall I firſt lament my priuate loſſe, or deplore the publike calamitie, in the parture (I may ſay rapture) of *Elias* from vs. Me thinks I could here ſtand with *Eliſha*, not a whole houre, but a whole day, aſtoniſhed, ama-

zed, crying, complayning, *My Father, my Father:* Euer ſince hee made choice of mee freely vnto this place, to bee vnto him by function a Father, he hath beene vnto me in loue and affection, not ſo much a Patron as a Father. Pardon me therefore, if I ſeeme ſomewhat exuberant in complayning or commending: it is not my cuſtome; but I neuer ſpake at the Funerall of a Father (ſuch a Father) before; if any man ſhall tax mine officiouſneſſe, I intreat him to ſuſpend his cenſure, vntill ſuch time as he himſelfe haue forgone a Father, and ſuch a Father, as I (I may ſay as we) haue done.

If I ſhould attempt to open the treaſurie of his vertues, and acquaint you with the particulars, the taske would be too tedious, and ſome might hold it ſuperfluous. A godly life that hath beene weauing a piece of ſundrie ſeuerall Vertues, ſome threeſcore yeeres and aboue, cannot haue a due and equall commemoration in a few minutes: Beſides, hee was a Candle ſet on a Candle-ſticke, a Citie built on a Hill, he ſtood in place of view and eminence, and therefore his actions cannot bee hidden; and (as one ſaith) *It is a ſuperuacuous ſeruice to commend the conſpicuous.*

Superuacanei laboris eſt commendare conſpicuos. Symmach. l. 3. Ep. 48.

Yet for their ſakes who knew him not, or not ſo well as my ſelfe, or knew him, but forget to follow him; I will ſingle out ſome of his Vertues, and preſent them to your memorie and practice. Herein I will vſe ſuch choice, that you

you may ſee I ayme at breuitie; and yet ſo affect breuitie, that I defraud not the dead of his due, nor God of his glory; leauing much vnſpoken, and ſpeaking that which may bee of moſt eſpeciall vſe and example.

The principall Graces which I offer to your Conſideration, I doe referre to theſe three Heads:

His { *Pietie.* *Equitie.* *Charitie.*

The firſt, will declare him as a Chriſtian; the ſecond, as a Magiſtrate; the third, as a Man: The former will ſhew his deportment towards God; the ſecond, his carriage in the place of Iuſtice; the third, how hee behaued himſelfe towards all men.

Concerning his Pietie, you may be pleaſed to take a view thereof, according to his publike and priuate Exerciſes therein. For the publike; he was a conſtant hearer of Gods Word, a due attendant in the Courts of Gods Houſe, and (according to the Hebrewes adage) hee accounted thoſe Garments moſt gay, that were ſoyled with the duſt of the Temple. His timely repayre thither, ſhewed his zeale for that which was to be performed there; being more early at the Church, then many of his inferiors in age and place (and theſe neerer vnto the Church) were out of their Chambers.

This

This courſe hee held euen in his old age: Diſtance of place, diſtemper of Weather could not with-hold him; but hee aduentured the health of his Body for the food of his Soule. And this appeared in his laſt approch to the Saturday * Lecture, ſo farre diſtant from his Dwelling, in a cold froſtie Morning, and that by Boat: The fire of his Zeale making him to contemne the coldneſſe of the Water and of the Weather; where it is very probable, that his laſt Sickneſſe firſt ſaluted him. What ſhould I ſpeake of his comely and Chriſtian geſture in the Temple? where hee remayned as in the Chamber of Preſence, and in the eye of the Heauenly King, and his holy Angels. This, this, is a ſure ſigne of a Saint, to hunger and thirſt after the Word of Life; and hauing once taſted that Manna, to ſay, *Lord euermore giue vs this Bread.*

* At *Saluaſh.*

And as he loued the Foode, ſo he loued the Feeders; as he embraced the Meſſage, ſo he entertained the Meſſengers: louing the Miniſters, for their Miniſterie; hauing the Labourers *in eſpeciall honour, for their Workes ſake.* If they were painefull and conſcionable in their Calling, he highly regarded them, how plaine or meane ſoeuer their perſons were to the Worlds appearance. How acceptable to him were the feet of thoſe, who brought the glad Tidings of Peace? From Scotland, Ireland, and the Netherlands, haue they come, that haue

1. Theſſ. 5. 13.

haue dranke plentifully of his fauour and bountie. Therefore not I alone, but many of my Brethren may ſay with me, *Alas my Father!* eſpecially in this cold Age, wherein *Ieremies* Lamentation may well bee taken vp by vs; *They reſpect not the Prieſt, they fauour not the Elders.* Lament.4.16.

In his priuate Pietie, wee will note eſpecially the continuall Diet which hee kept for his Soule: for generally hee gaue Meales of Prayer, Reading, and Meditation vnto it, as hee did vnto his Body. Morning and Euening at leaſt, with *Dauid*, hee prayed vnto the Lord. In his Chamber quietly hee examined himſelfe, and communed with his owne heart, that he might ſtand in awe, and not ſinne. That part of the Sabbath day, which hee ſpent in his owne Houſe, hee employed in Reading, and in meditating on that which was taught in the Temple; writing downe in a Booke ſuch Notes, as moſt neerely concerned his owne Soule and Conſcience. This Booke was found in his Studie after his Death; in which alſo, was contained a Diarie of his Life, for ſundry yeares before his Death; obſeruing and regiſtring therein, for his owne remembrance and vſe, what Temptations hee had ſuſtained, how hee had reſiſted them; what Combates and Comforts hee had found, what Fauours and Bleſſings, Temporall and Spirituall, hee had receiued of God. Hee hardly left any godly Booke

out of his hands, in which hee found Spirituall comfort. Hee read ouer at leaſt ſeuen times that godly Worke of that worthy man of God, M. *Rogers*, wherewith hee was greatly affected, and out of it hee extracted ſundry Obſeruations, for his priuate vſe. Certaine Houres of euery day hee diuided from the World, and apart by himſelfe conferred with God. A moſt excellent and Diuine practice, to ſequeſter ſome Houres for Meditation; that looking into the Glaſſe of Gods Law, and thereby waſhing away the ſpots of our Life from the face of our Soule, wee may with more comfort and courage approach vnto Gods Preſence, and exhibite vnto him our humble Petitions.

Hitherto I referre another exemplarie Vertue, and may well inſert it among his priuate Exerciſes of Pietie: A carefull and religious Care for the education of his Children; hee deſired, that his Children might alſo bee the Children of God. For this cauſe, hee ſought out ſuch Teachers for them, as were commended for Religion, no leſſe then for Learning; and to ſuch hee ſent them, farre from home, when as ſome of them were yet very young; ſparing no coſt for their breeding in the moſt eminent places of the Land, in the Vniuerſities and Innes of Court, that they might like himſelfe proue profitable to Church and Commonwealth. And to ballace their knowledge by Iudgement, and to advance iudgement by experience,

rience, and to purchaſe experience by trauell, he ſent the moſt of them into forraine Countries, alway making choice of ſuch places for their trauell, whence they might returne home free from the tainture of irreligion and ſuperſtition. Neither did he, as ſome Parents doe, demoliſh himſelfe, what he builded by others, and by euill example at home, obliterate the good which they acquired abroad. But as he procured them other Tutors for inſtruction, ſo he himſelfe was a Tutor to them by example, beeing carefull that none of his ſhould behold any thing in him, which might be euill for them to imitate. He alſo drew vp a booke of ſuch notes and paſſages in the Bible, as he had found and prooued to be comfortable and profitable vnto himſelfe, and dedicated it vnto them. Thus he prouided well for them all in this world, but his greateſt care was to acquire for them, *An inheritance, incorruptible, vndefiled, that fadeth not away, reſerued for vs in heauen.* 1. Pet. 1. 3.

In his Iuſtice and Integritie, I take notice of two things eſpecially; firſt, his Incorruption. I doubt not but if hee now asked of vs all with *Samuel*, *VVhoſe Oxe haue I taken?* you would be all ready to returne the peoples anſwer, *Thou haſt not defrauded nor oppreſſed vs, neither haſt thou taken ought at any mans hand.* 1. Sam. 12. 3. Who hath euer ſeene or heard, that either he, or any for him, did let in Iniuſtice in a basket at his doore, as *Paul* was ſometimes let out at a win-

window? I haue good reaſon to beleeue, that in this point eſpecially hee could ſay with the Prophet, *I haue waſhed mine hands in innocencie.* Secondly, in his Iuſtice, I obſerue his care, readineſſe, and boldneſſe to maintaine right, and to reſiſt wrong. Herein he was reſolute with *Iob*, and couragious with *Iethro*, for *Hee brake the iawes of the wicked, and plucked the ſpoyle out of his teeth.* And like that royall and reſolute Shepheard *Dauid*, *VVhen a Lyon or a Beare tooke a Lambe out of the flocke, he ſmote them, and deliuered the Lambe out of their iawes:* ſo that there is no ioy left for his Death, but to Lyons and Beares, the deuourers and grinders of the Innocent. I know that in his Office of Vice-wardenſhippe, he often deſired to haue ſome Diuine a ſpectator and arbitrator of his proceedings, taking my ſelfe ſometime in ſtead of others, to bee preſent at the ſcanning and cenſuring of caſes, deſiring to decide all matters by the beſt rule of religion and conſcience. And herein alſo hee ſymbolized with *Iob*, *The cauſe that he knew not, he ſearched out.*

Iob 1.29.

Iob 29.26.

I come now to Charity, the laſt that I propoſed, but not the leaſt part of Chriſtianitie. Hereof it is well knowne, that he worthily performed both parts; that of Giuing, and the other of Forgiuing. For the former, that which is ſaid of the righteous man, may truely bee engrauen on his Tombe, *Hee diſperſed, he gaue to the poore, his righteouſneſſe remaineth for euer.* He

*Pſal.*112. 2.*Cor.*9.9.

was

was none of thoſe rich men, of whom the Father ſpeaketh, *Who poſſeſſing things common, doe incloſe them as their owne:* rather, what was proper to himſelfe by owning, hee made common to others by imparting. Againe, with *Iob*, *Hee with-held not the poore from their deſire, he cauſed not the eyes of the widdow to faile. Hee did not eate his morſells alone, but the fatherleſſe did eate with him. He ſaw not any to periſh for want of cloathing, hee ſuffered not the poore to bee without couering.* How many loines haue bleſſed him, who were yearely cloathed with the fleeces of his ſheep? He remembred *Pauls* charge to the rich in this world, and therefore endeauoured to be rich in good workes: and whereas he might by parſimony, or by this ages Alchymiſtry (which he euer abhorred) Vſury, haue heaped vp as much wealth as any in the Weſt, hauing as great meanes, and a longer time to encreaſe then the moſt, he rather reſolued to *lay vp for himſelfe a good foundation againſt the time to come*, and by an heauenly Alchymy, to turne temporall riches into eternall. This he did by beeing (as S. *Hierome* ſaith *Nepotian* was) *The Staffe of the blind, the food of the hungrie, the hope of the miſerable, and the comfort of mourners: His houſe was an Hiue, about which daily ſwarmed the poore and the feeble*, as the ſame Father ſaith of *Nebridius*. He had read in the Goſpel, that it *was as hard for a rich man to enter into the Kingdome of heauen, as for a Camel to creep through the eye of a needle:*

Communia poſſidentes propria faciunt occupando. Baſil. in diuit. auar. ſer. 1. Tom. 1.

1. *Tim.* 6.

Cæcorum baculus, eſurientium cibus, ſpes miſerorum, ſolamen lugentium. Hieron. ad Heliador. Epitaph. Nepotian.

Fores eius pauperum ac debilium obſidebant examina. Hieron ad Salv. *Matth.* 19. 24.

Didicimus quomodo camelus introire poſſet per foramen acus, quomodo animal tortuoſum depoſito pondere ſarcinarum aſſumat ſibi pennas columbæ, &c. Hieron. ibid. Iſa. 60. 6.

dle: Yet he had learned alſo how to make the Camell paſſe through the needles eye, namely, by caſting off the bunch on the back, the ſuperfluous load of riches, and by doing as the Camels and Dromedaries did in the Prophet, *bring their gold and incenſe vnto the Lord.* Hee knewe that riches would take themſelues vnto their wings, and flie into the ayre; to preuent that, he made or gaue them better wings, the wings of a Doue, that they might flie higher, namely into heauen. He renued, at leaſt retained that fugitiue Vertue, Hoſpitality, which is almoſt fled out of the Countrey: A conſtant and famous Houſe-keeper, for at leaſt forty yeares continuance. He was none of thoſe Lay-Non-reſidents, who build faire houſes, and immediately flie from them into ſome cabbine in a towne or citie, as if they feared their houſes would fall downe vpon their heads, if they ſhould abide and feaſt in them as *Iobs* children did. He was none of thoſe, who make their ſtable their Table, their backes their buttery, their mouth the kitchin, and their noſtrills the chimney. But his houſe for many yeares was the center of charity and hoſpitality, wherein met the lines of poore and ſtrangers, drawne from a large circumference round about him. How many an Angell hath this righteous *Lot* entertained in his houſe? How often hath this bleſſed *Abraham* feaſted in his Tent the bleſſed Trinity? And leaſt at any time he ſhould exclude

clude the worthie, how many times (vnawares) hath hee admitted the vnworthie? O blessed *Nehemias*, of our Age and Coasts! I doubt not but that the Lord hath remembred thee also in this.

The second part of Charitie consisting in Forgiuing, was not omitted by him: an especiall fruit of Election, as witnesseth the Apostle. Wrongs hee receiued, for who is hee in this world that shall not? and that from Equals, Inferiours, at home, abroad: at first, he would be somewhat tender, but Conscience and Consideration soone qualified his Choler. Hee neuer sought reuenge against the Higher, nor wrought reuenge against the Lower, but pardoning where he had Power, hee shewed that he had no Will, where he had no power. Lastly, He met at Table a Gentleman of the better ranke of this Shire, betweene whom and him there depended some Law-contentions. Hee dranke to him, and told him, that they were both old, and wished that Charitie might bee continued; as for the Law, he might doe as he pleased. Who can doubt of the truth of Christs Promises? Hee is surely forgiuen who was so readie to forgiue. *Col.* 3.12.

Vnto the two former I cannot but annexe a a third act of Charitie, wherein hee excelled; The studie and industrie of making peace and reconciling differences: wherein, as God gaue him the grace to affect it, so he endued him with a rare

Vid. Horat. ep. 2. l. 1. & Satyr. 5. lib. 1.

a rare gift to effect it. He was a *Neſtor*, a *Mecenas* in this behalfe. I haue knowne him to buy other mens peace with his own purſe, when they through obſtinacie would not purchaſe that iewell to themſelues. Bleſſed Man! thou wert a Peace-maker among Men, no doubt thou now enioyeſt that Peace of God, which paſſeth all vnderſtanding. How can it bee falſe which the great Peace-maker hath ſaid? *Bleſſed are the Peace-makers, for they ſhall bee called the Sonnes of God.*

Vnto theſe his Vertues, I adde as a Corollarie, the Crowne of Vertues, that is, his Continuance and Perſeuerance in theſe and all the reſt of his Vertues. Hee was truely a Tree of God, planted by the Riuers ſide, euen the Riuers of the Water of Life, his Leafe did not fade, but he brought forth more Fruit in his old age: then moſt good, when he drew neereſt to his chiefeſt Good: and beginning to bee good betimes, he continued; yea, he encreaſed, and was beſt at laſt. He well deſerued with *Mnaſon* the Title of *An old Diſciple:* Few I thinke, of his degree, can preſcribe beyond him in Chriſtianitie. With *Samuel*, he came to ſerue the Lord, almoſt in his long coats, and with *Simeon*, continued iuſt and deuout vntill his very laſt diſſolution. And this is an euident ſigne of ſauing Grace, when one beginnes betimes, and continues ſtill in a religious courſe. The heauenly King cannot but honour his old

Pſal. 1.

Reuel. 21.

Pſal. 92. 14.

Act. 21. 16.

1. Sam. 2. 19.

Luke. 2. 25.

Pen-

Penſioners. In whoſe Seruice this Chriſtian Knight continued to the end, wee may therefore ſafely pronounce him ſaued.

This his Godlineſſe, wanted not recompence euen in this Life: for Pietie (you know) hath the promiſes of both Liues. Firſt, God bleſſed him in his Perſon with many dayes, the Crowne of yeeres, hee is carried to his Graue like a Ricke of Corne, not mowed downe before his time. He enioyed the bleſſing promiſed to the man that feareth God, and walketh in his wayes, for he ſaw his Childrens Children, and Peace vpon Iſrael. He was a Grand-father by all his Children, who liued to marriage, and a great Grand-father by his eldeſt. Hee was bleſſed in his Wedlocke, hauing three ſuch Wiues ſucceſſiuely, as any one of them might ſuffice to make an Huſband happie; which bleſſing, I heard him lately acknowledge with great thankfulneſſe. He was bleſſed in his Children, for hauing many, he had none whom he might be aſhamed to owne; yea, he might haue beene an happie Father in any one of them, though he had no more. *Pſal. 138.1,6.*

He was bleſſed in his Honours and dignities, hauing held with reputation the greateſt in his Shire, being twice Sheriffe in two yeeres, ſo remarkable for ſtrange euents, that they haue not beene paralelled in our Age: yet in all his Dignities moſt happie in this, that hee ſo held them, as holding it his beſt Dignitie to bee a Chri- *Inter honorum cu'mina ſic vixit vt ſe ad Chriſtum crederet proſecturum.* Hieron. ad Saluin.

Chriſtian, and his higheſt preferment to goe to Chriſt.

Laſtly, he was happie in that which makes a man for euer moſt happie, or moſt miſerable, namely, in his death, a ſhort ſickneſſe making way to a quiet and peaceable diſſolution. When I firſt came to viſit him, his haſte was that hauing ſetled his eſtate for the World, hee might the more freely diſpoſe his Soule for God. Exhorting him once to haue a ſtrong Faith and a good Heart, I cannot forget his anſwere, That it had beene alwaies a part of his daily prayer, that God would giue him a faithfull Heart, an humble Heart, a charitable Heart, and a thankfull Heart. Briefely, in his departure hee ſomewhat ſymbolized with *Elias*, for the Mantle of his mortalitie, not violently pulled, but quietly falling as a Cloake from him, his Soule did ſuddenly flie vp on Angels wings into Heauen; where, with *Elias*, and all other bleſſed Saints of God, it abideth in ioy eternall.

Thus haſt thou left vs, noble Sir *Anthonie*, too ſoone for vs, in the beſt time for thy ſelfe, and which is worſt, thou ſenteſt him before thee in whom we hoped to haue enioyed thee: and our *Eliſha* was taken from vs before our *Elias*, who ſhould haue comforted vs for the loſſe of our *Elias*, by continuing his Vertues. But hee was taken away before thee, and therefore hath left vs the more ſorrow for thee. Yet ſhould we not ſo much grieue that thou art gone, as reioyce

Maſter *Ambroſe Rous*, his eldeſt Sonne.

ioyce that we enioyed thee ſo long. Thou haſt fulfilled thy dayes, and numbred thine Olympiads; many Worthies haue come ſhort of thee by as many Yeares as Vertues: True; but wee haue loſt a Father, a Father of the Countrie, of Religion, of Pietie, a Father of Iuſtice and Equitie, and who can denie men leaue to lament the loſſe of ſuch a Father, at laſt, though they enioyed him neuer ſo long? Haddeſt thou liued as many Centuries as thou diddeſt Scores of yeares, Poſteritie would neuer haue ſurfetted on thee, but at the lateſt date would haue beene loth to haue left thee, and would complaine at laſt that they were too ſoone bereft of thee. A Fathers death euer comes too ſoone, liue he neuer ſo long. Who can preſcribe limits to the life of Parents, or ſtint teares for their death, when it commeth, though it were neuer ſo long before it came?

Quis tamen in Patrem quem ſumma ſenecta reſoluit, imperandi lachrymas iure negare poteſt? Vixerit innumeros æquet ut Neſtoris annos impertient vitæ tempora longa ſuæ immaturus obit: Pietatis iura parentum, Non vitæ lachrymis non poſſuere modum. Scalig. in Epiced. Theodor. Bez. x.

But ſeeing thou haſt left vs, wee muſt now leaue thee, till we doe follow thee. I therefore now turne my ſpeech from the Dead to the Liuing, who are here taught that they alſo muſt turne from the Liuing to the Dead. My deſire is that all here preſent, and ſome aboue all, and my ſelfe firſt of all may draw ſome profitable vſe out of all that which hath beene deliuered.

Firſt, my ſelfe muſt hence learne, and ſo may all you with me, to repoſe our truſt in God, for vaine is the helpe of Man. Truſt not in Princes, their breath is in their Noſtrils, they returne to

their Earth, and then all their thoughts doe periſh. But if we make the Almightie our defence, when Father and Mother faileth vs, he will ſuſtaine and ſupport vs. Hee taketh our Friends, our Fathers, Patrons, Benefactors into Heauen, that wee may learne to ſend our hopes and affections thither, and to lift vp our eyes to theſe Mountaines from whence commeth our helpe; for our helpe is in the Name of the Lord, who hath made both Heauen and Earth.

To the Heire of our *Elias*, to the *Eliſha* that muſt ſucceed him, I wiſh that (if it bee poſſible) he may alſo exceed him; that the Spirit both of his Grand-father and Father, may bee doubled on him, that hee may inherit their Vertues as well as their Poſſeſſions, and ſo farre ſurpaſſe them as they did others: That the Mantle of *Elias* may remaine with him, and that the Sonnes of the Prophets, when they ſee him, may ſay of him, The Spirit of *Elijah* doth reſt on *Eliſha*; That he may doe worthily in Ephrata, and bee famous in Bethlem. *Ruth.4.11.*

To the reſt of the Branches of this noble Stocke, I wiſh, that as they haue fairely begun, ſo they will proceed, to ſhew themſelues worthy Sonnes of ſuch a worthy Father, that wee may ſtill bleſſe God for him, and his memorie for them. No better Patrimonie could he leaue them, then the preſident of his pietie.

Gentlemen, and You, who come hither to performe the laſt Office, and exhibite the laſt act

act of loue to the Deceaſed, learne of him to bee Fathers of your Countrie, Patrons of the Church, louers of the Word, embracers of the Miniſters of the Word, preſeruers of Peace, the Eyes of the Blinde, the Staffe of the Lame, Zealous for Gods glorie, worthie Patriots; that when you ſhall leaue this Vale of Miſerie, you may be diſmiſſed with this honourable acclamation, *The Chariots of Iſrael and the Horſemen thereof.*

Generally all here preſent, humble your Soules before the Almightie; know wee, that for our ſinnes and vnworthineſſe, the Horſemen of Iſrael and the Chariots thereof are taken from vs; and their taking away, importeth great euill to enſue, if wee preuent it not by ſpeedie repentance. Behold, in one Weeke, two ſuch Wounds inflicted on vs, in the Death of two Worthies, that our Countie neuer felt the like Blowe ſo ſuddenly, in the eldeſt mans memorie among vs: and I ſuppoſe, that the eyes of the youngeſt will ſcarce ſee it cloſed vp, by the recouerie of the like Two againe. In foure or fiue dayes, two Wheeles of our Chariot were broken, two Horſemen of Iſrael were taken from vs into Heauen. If wee ſee not in our ſelues the cauſe of this Calamitie, wee are too blinde: If ſeeing it, wee ſeeke not to the Remedie, wee are too brutiſh: The Remedie is, mature Repentance. This will ſtay Gods hand, that hee proceed not further, in

M. *Richard Carew* of *Anthony*, and Sir *Anthony Rous*, died both in one Weeke.

taking more Fathers from vs: Yea, this may turne Gods Anger into Mercie, and cauſe him to rayſe vp more Fathers, more Chariots and Horſemen for vs.

Which God the Father graunt vnto vs, for his Sonne Ieſus ſake: To whom, with the Holy Ghoſt, three Perſons bleſſed for euer, bee aſcribed (as is due) all Prayſe, Power, Might, Maieſtie, Dominion, and Glory, now and for euer.

Amen.

FINIS.